

The South African Outlook

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The South African Outlook

The war is the great crucible in which we must qualify shape the future by sloughing the short-comings of the st.

Lord Elton (in " *St. George or the Dragon.* ")

e War.

February has been a bad month for the Germans and the anese. The Allies' heavy bombers and fighters have raided many's industrial centres on a scale unbelievable only a few ths ago. The tremendous damage now being done must se a great reduction in the efficiency of the Nazi armies. On Italian front the Germans have launched many counter-cks against the Allies' beachhead at Nettuno but all have n beaten off. It is estimated that half a million Germans are y in Italy. In the Far East the Americans now have a firm o on the Marshall Islands, and many great attacks have been de from the air on Japanese bases in the Caroline Islands. In attack on the Japanese naval base at Truk 19 enemy ships re sunk and 201 enemy planes destroyed. Damage on a ilar scale has been inflicted on the Japanese at Rabaul and where, 92 vessels being sunk in three weeks.

Events on the Russian front were recently summarised by Marshal Stalin who on the anniversary of the Red Army ed the following order to his troops: " For more than a r you have been conducting a successful offensive, routing German armies and sweeping them out of Soviet land. . . the three months of the winter campaign our valiant troops n the greatest of victories in the Ukraine, completed the libera- a of the Kiev, Dnepropetrovsk and the Zaporozhe regions, erated the whole of the Jitomir region and practically the whole he Rovno and Kirovgrad regions. A great victory was won Leningrad, which completely freed the city from the enemy ckade and barbaric shelling. Soviet fighting men are com- ing the liberation and have set foot on the soil of Soviet onia. The mass expulsion of the invaders from White ssia is gaining momentum. More than 13,000 inhabited ilities, including 82 towns and 320 railway stations have been nquered. Millions of Soviet citizens have been liberated n slavery. Important agricultural and industrial areas, with y rich deposits of iron ore and manganese, have been re- ered. It must now be clear to everyone that Hitlerite Ger-

many is moving relentlessly towards catastrophe. If the Soviet Union, fighting single-handed, was able to withstand the on- slaught of the Fascist armies, the plight of Germany will become still more hopeless when the main forces of our Allies enter the fray, and the powerful and ever-increasing offensive of the armies of all the United Nations is launched against Germany. The Fascists are making desperate efforts to sow discord in the camp of the anti-Hitler coalition and thus protract the war. Hitler's diplomats hurry from one neutral country to another, trying to establish contacts with pro-Hitler elements, hinting at the possibility of a separate peace—now with us—now with our Allies. All these manoeuvres are bound to fail, for at the bases of the anti-Hitler coalition lie the vital interests of the Allies who have the task of defeating Germany and her accomplices."

The Budget.

In his budget speech, according to the *Daily Dispatch*, Mr. J. H. Hofmeyr, Minister of Finance, declared that in considering the first step towards social security, two limiting factors had to be borne in mind. Owing to the release of staff for military service, and expanding activities, the public service had been working under great pressure. The pensions department was bearing a special burden of increased work in war pensions. If an attempt was made now to introduce new social services or make far-reaching changes in existing services the administrative machine would break down. The other limiting factor was finance. They could hardly expect to go on increasing duties on excisable articles generally at the rate hitherto maintained. It was clear that the gold-mines, whose output owing to war conditions was declining, could not have their burdens increased. It was not a suitable time either for the submission of drastic proposals for recasting income tax regulations. Still, said Mr. Hofmeyr, a start must be made with social security. The Government proposed to confine itself to social pensions—the provision for the aged, the blind and the incapacitated. The present arrangements here were anomalous. Old-age pensions were payable to Europeans and Coloureds but not to Natives and Asiatics. Non-statutory invalidity grants were provided only for Europeans, but at lower rates than applied to old-age pensions. Non-statutory grants for the blind were paid to Natives, as well as statutory pensions to Europeans and Coloureds. Non-statutory grants were paid to indigents and Asiatics. The first step should be to remove these anomalies. " We therefore propose to raise the blind pensions and invalidity grant rates to the old-age pension rates, to extend the invalidity scheme to Coloureds and Asiatics at the old-age pension rates at present applicable to Coloureds, to make Asiatics eligible for old-age and blind pensions on the same basis as Coloureds, and to bring Natives within the scope of old-age pensions and invalidity schemes on the basis of the grant at present payable to blind Natives—£12 a year in the cities, £9 a year in the towns, and £6 in the rural areas." These proposals would cost £1,100,000 a year. The extension of old-age and invalidity scheme to Natives would account for £700,000 of this.

We congratulate the Government on this step towards real recognition that the population of South Africa is not 2,000,000 but 10,000,000. The door has been opened for far-reaching changes. Some may think that the door is only slightly ajar. But it has been unlocked and therein lies the significance of what Mr. Hofmeyr has done. Beyond the recognition of a great principle lies the fact that the needy of all races will have a

measure of relief. It augurs well that when the Government of the Union turns its attention as it has thus done to social security it recognises that such security should begin with those whose economic and social conditions stand most in need of help. There are other features of the Budget which must commend themselves to all forward-looking people. Altogether we think 24th February, 1943, saw the opening of a "door of hope."

The Christian Council Executive.

A matter of major importance discussed by the Executive of the Christian Council of South Africa at its January meeting was the Council's policy respecting Native Education. The fact that many Churches and Missions had replied fully to a series of questions on this subject made it possible to define that policy clearly. Added importance was given to this matter by reason of the conference in Cape Town which followed a few days later, and which is fully reported in this issue. Never before have Christian Missions expressed themselves on the Native Education issue with so great a degree of unanimity. Equally far-reaching were the Executive's decisions respecting the Conferences of Christian leaders which are to be held in 1944. Transportation difficulties led the Executive to abandon for the time being its plans for a central national Conference, in favour of a scheme for provincial conferences with a common theme, prepared for by widespread study, and conducted by leaders who will have achieved unity of purpose through prayerful consultation and discussion. A Committee has been at work on this scheme since the Executive gave its general approval, and detailed plans have been sent out. We hope to report concerning these plans in our next issue when the views of members of the Executive will have been obtained. There is every indication that a movement is afoot which will profoundly influence the religious life of South Africa. Reports were received concerning sectional activities, in which a number of important enterprises are foreshadowed. Appreciation was expressed of the generosity of the Department of Native Affairs, and of the Johannesburg "Book for Troops" Committee, in making grants to the Council's fund for the supply of vernacular literature to non-European troops in the north and in camps within the Union. The sum expended is approaching a thousand pounds. Encouraging gifts are now being received from Churches, and it is hoped that others may contribute to an enterprise which is greatly strengthening the hands of Chaplains and others in their work among tens of thousands of these men. Distribution is carried out through the keen co-operation of the Director of Non-European Army Services. Plans for strengthening the bonds between the South African Council and similar bodies in other African territories are being discussed with those bodies and with the International Missionary Council overseas. It is probable that the close of hostilities will open the way for definite steps to be taken for an effective interchange of views, for sharing of resources and for common planning. The January issue of *The Christian Council Quarterly* has been held back to allow of report being made concerning a number of these matters. That issue of the *Quarterly*, which embodies the Council's information service, will by now be in the hands of readers.

Powerful Support for Advances in Native Education.

The executive committee of the Johannesburg Chamber of Commerce has written to the Minister of Finance saying that it supports the National Council of Women's representations to the Government to extend to Native children the principle that education should be financed from the country's general revenue.

The Feeding of School Children.

The following brief report of a debate which took place in the Cape Provincial Council on February 3rd appeared in the *Daily*

Dispatch. The Provincial Councils, though they administer affairs of great importance, today receive little publicity in our newspapers. This report indicates that newspaper men believe the public to be alive to the issues involved. We are loath to comment on the basis of scanty reports but in this case we feel that we have no option. The report reads as follows—"The reason why free meals for schoolchildren had not yet been introduced in the Cape was that the Province did not know what its financial commitments in this regard would be, said the Administrator, Major G. B. van Zyl, in the Cape Provincial Council. He was replying to a motion by Mr. J. G. F. Mouton (Nat. Rep., Cape Western) that there had been an unnecessary delay in putting into operation the scheme for feeding schoolchildren in terms of the promise made early last year by the Minister of Finance. 'Are we going to allow the children in this province to starve and die when £35,000 can save them?' asked Mr. Mouton. He understood on good authority that the other provinces had done all they could to put at least a part of the scheme into operation. So far the Cape had done nothing. This was not the way to win the goodwill and co-operation of the people. Mr. C. Abrahams (Ind., Salt River), seconding, said that free meals for schoolchildren appeared to have been simply an election promise. The Administrator said that when the Minister of Finance made the promise of free meals for schoolchildren he was speaking for himself. He announced the scheme without having consulted the provincial authorities. The Minister had taken 3d. a meal as the basis for the scheme, undertaking that the Government would give 2d. if the province made up the remaining penny. The Minister had not, however, inquired into the actual cost of meals. 'We were taken by surprise,' the Administrator added. It was estimated that the Cape's share of the scheme, which did not include Native children, would be about £400,000 a year. In addition there would be enormous administration costs. Many thousands of pounds would have to be spent on stoves, cooks, crockery, etc. The Free State had accepted a limited responsibility of £5,000 a year. 'We are prepared to spend five times as much if our responsibility is limited, but we do not want to go into something blindly,' he said. The administration was at present consulting with the Department of Social Welfare on the scheme. Before the scheme was tackled the province had to know what its commitments would be. The Administrator said that the children of the Province were not starving, committees all over the Cape were providing for them."

The Cape Administrator's statement seems to us disappointing. The Minister of Finance, with Government backing and the approval of Parliament, made the provision of 2d. per day for these meals. He hoped the Provincial Councils would add another penny. Yet about a year later the Administrator of the Cape Province declares that "Mr. Hofmeyr was speaking for himself," and he asks how much the Province will have to pay. We had hoped before now that the total cost would have been estimated. The fact is, Mr. Hofmeyr's proposal is thoroughly in line with the mind of the most forward-looking States. Britain even in a time of war, with colossal expenditure every day on armaments, no expense has been spared to see that its children are well fed. Mr. Hofmeyr has aligned himself with such great modern trends. It will be a pity and it will not be to the future stability of such bodies in South Africa if Provincial Councils hang back. No doubt the expense will run into large figures but the rate of taxation in South Africa is too low. The money must be found, and it can be found by Provincial Councils.

The Maize situation in the Union

The following plain-spoken resolution is to be submitted to the Johannesburg Chamber of Commerce to the Commerce

gress which is to be held in Cape Town next month. "The size situation in the Union merits the serious and immediate attention of the Minister of Agriculture and the Food Controller, to avoid a repetition of the avoidable circumstances prevailing in 1942, when the maize shortfall necessitated rationing for human consumption and affected the production of several uses of essential foodstuffs, the Government is urged in the event of an estimated shortfall to make early arrangements to supplement the crop by importation." Criticism is also directed at the Chamber at the inclusion in the body of the new Customs Act of a clause imposing special duties on certain cereals reported below specified figures as "inconsistent with the letter and spirit of the Atlantic Charter."

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There is Not Enough Food.

Under this heading Mr. F. A. W. Lucas, K.C., writing in the January 1944 issue of *The Free People*, says—"At no time since 1914, to go no farther back, has more than a small part of our people had enough food for good health. That fact has been established beyond question by investigations made by Government departments as well as by private individuals. Yet with the knowledge of those facts the Government, whether Nationalist, Labour, United Party, or United Party-cum-Labour-cum-Unionists, has deliberately compelled the export, at a loss of foodstuffs so as to maintain a high price here, a price which has been raised so as to make good, at the expense of our own people, the loss suffered on what we exported. Thus in the year 1939-40 our Mealie Control Board imposed a levy of 4/- a bag on mealies, to cover the loss on the mealies the producers were compelled to export. The consumers, who were the poorer whites and the Natives, paid that levy. For many Natives that meant losing the earnings of two days' work each month in the increased price they had to pay for their staple food."

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Where doctors are scarce.

An exhaustive study of the geographical distribution of medical practitioners in the Union by A. R. Ravenscroft of the Census Office appears in the *S.A. Medical Journal* for January 22. The figures are pre-war. In the Union as a whole there are about 100 persons per doctor. "The Transkeian Territories and Bantustan are on nearly the same footing as regards the number of persons per doctor namely (averaging) 17,000 in both cases." In the Transvaal "The number of non-Europeans per doctor is highest in the North and North-East, especially in the districts of Zoutpansberg and Letaba, where there are no fewer than 24,600 natives per doctor. It is worth noting," continues the report, "that the position would be very much worse were it not for the missions in Zoutpansberg." Incidentally we note that there were in January 1939 forty mission doctors in the Union, all of whom except five had graduated overseas.

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Education Plan for Rhodesian Natives.

The compulsory elementary education of all Southern Rhodesian Natives was one of the recommendations of a farmers' social security scheme approved by the Salisbury branch of the National Farmers' Union, representing about 1,400 Mashonaland farmers, reads a recent Sapa message from Salisbury. In addition to teaching all Natives the three R's it is proposed to teach them English, self-discipline, hygiene and physical training. The scheme advocates abolition of school boarding fees and the establishment of more country boarding-houses, agricultural and technical colleges. Coloured persons and Asiatics accepting full citizen responsibilities should, it is suggested, have equal facilities in separate schools. Every person should have the right to work and be under a State obligation to do so, and

the Government should have power to conscript persons who will not work. Where parents are incapable of bringing up children as useful citizens the children should become wards of the State. The report also states that a complete health service is needed to cover malnutrition, as well as curative services, and that a commission should report on tropical and nervous diseases in the colony.

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Institute of Race Relations.

The fourteenth Annual Report of the Institute of Race Relations has just been issued. In it the innumerable activities of the Institute are well summarised. Policy and Method, Investigations, Evidence before Commissions, Administration of Justice, Industrial Relations, Social Welfare, are sample headings under which much vitally important work is classified. We advise readers of the *Outlook* to try to obtain this Report as, apart from the officers of the Institute, few people are familiar with all that this essential organisation is undertaking.

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Planning for a better South Africa.

Escom House in Johannesburg may be described as the brain centre of South Africa's industrial development. Here are centred the Electricity Supply Corporation (from which the building gets its name); the Industrial Development Corporation (I.D.C.), to which has been committed the duty of investigating the latent possibilities of the Union and of encouraging and assisting private enterprise in their exploitation; the African Metal Corporation (Amcor) and the well-known Iron Steel Corporation (Isacor). In connection with the last-named, a considerable town, named Vanderbijl, is being planned beside the Vaal River near Vereeniging. At Escom House a city planning expert is engaged upon the plans. Vanderbijl is to consist of one European and two African sections, grouped in convenient proximity to the new steel works and separated from each other by belts of parkland and woods. The plans provoke admiration by their largeness of vision and by the obvious intention of a desire to give the workers conditions of comfort and convenience and to surround them as far as possible with the combined amenities of both city and country life. The whole ensemble, when the plan is carried through, will surpass anything now known in South Africa.

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New Christian Council Publication.

The Christian Council of S.A. is publishing in pamphlet form an important article which appeared in the December, 1943, issue of the *South African Outlook*. The subject is the timely one of "The Churches and the Future of Native Education," and the author is the Rev. R. H. W. Shepherd, M.A., D.Litt., Principal of Lovedale. The pamphlet, which is now in the press, will be No. 7 of "The Christian Council Study Series." Copies may be obtained from the Lovedale Press, Lovedale, C.P., at the price of sixpence.

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Prize Essayists.

The awards of prizes in the recent Essay Competition arranged by the S.A. National Sunday School Association have now been announced. The subject was "How can Bantu Christians be encouraged to give Bible Instruction to Children and Young People?" Forty-eight essays were sent in and the following were the successful essayists: First prize: Miss Albina J. Bila, Germiston; Second Prize: Mrs. L. Chabeli, Vrede; Third Prize: Mr. G. F. L. Vuso, Grahamstown; Fourth Prize: Mr. S. N. Mbele, Natal; Fifth Prize: Mr. R. S. Khaka, Domboshawa, S.R.; Sixth Prize: Mr. F. W. Matjokana, Kilmerton.

Soviet Policy Among Primitives

By Monica Wilson

WHAT, I have kept asking myself, as I have read of anxious discussions on the spread of Communism among Africans, what exactly is the Soviet policy among the less civilized people of Soviet Union? What is Dr. Malan's bogey like when we come to examine it?

It is a subject on which it is very difficult to get detailed evidence, but certain main trends emerge from the material available.¹

In Soviet Asia (east of the Ural Mountains) there are many primitives, that is uncivilized, isolated groups of people who are largely self sufficient, producing their own food and clothes, with undeveloped techniques, little science, no writing, and a magical religion. Some of them are so isolated that in 1926 they had not even heard of the Bolshevik revolution. Much of their country is practically unknown to the outside world—a new range of mountains was discovered in Eastern Siberia as late as 1926. There are, of course, relatively civilized groups in Soviet Asia also—people who have long traded with China and India, who have a highly developed art of carpet making, and who are Mohammedan by religion—but all are relatively isolated by European standards.

The people are a mixed lot—168 national or tribal groups are commonly distinguished in the Soviet Union—and there is one yellow or brown skinned person to every two white people. There is even a Negro village down on the Black Sea coast inhabited by the descendants of African slaves bought long ago by Russians on the slave markets of Constantinople.

RACIAL EQUALITY

The first characteristic of Soviet policy in the East is that it is non-racial. All jobs are open to all races, irrespective of colour, and there is equal pay for equal work.

It seems certain that there was comparatively little colour feeling even in Tsarist Russia. The Mongols ruled Russia for centuries and many of the inhabitants of European Russia boast of having Mongol blood. Pushkin, the father of Russian poetry, had Negro blood. But though colour prejudice was slight there was considerable antagonism between the different national groups within the old Russian Empire. Tartars and Georgians and Turkomans hated the Great Russians who were dominant in the Empire.

After the Revolution the Bolshevik government announced its intention of granting "cultural autonomy" to the various groups desiring it: that is, they were to use their own languages, in schools and courts and all official business; their traditional laws were interfered with as little as possible; and they were encouraged to choose officials for administration from among their own people. The larger groups such as the Georgians, the Tartars, the Kirghiz and others formed "autonomous republics" within the Soviet Union; the smaller groups have their own village and district soviets, and their own schools, using their own languages.

In the autonomous republics it is required that at least 50% of the employees in any industry, both in production and in management, be natives of the republic. Littlepage, an American engineer employed for years in the Soviet Gold Trust, comments that this rule involved considerable inefficiency when mines were developed in areas in which none of the inhabitants were literate or had any training in the use of machinery. He reports, for example, that many of the native managers in mines

in Kazakistan in 1932 were just figureheads. It is as if Africans in Northern Rhodesia were appointed to managers' jobs in the copper mines without any further training than they have at present. But the advantage to the people of the autonomous republics in having half the top jobs reserved to them is obvious.

So determined are the Communists that non-Russians should get a square deal that the courts are said to discriminate against Great Russians (that is, Europeans), always giving the non-Russian the benefit of the doubt.

In spite of this there is still considerable suspicion of Great Russians among the minority groups. The Communists, many of them think, are just another lot of Russians trying to put something across them. You can imagine how suspicious Africans would still be of Europeans even if there were a radical change in European policy in this country. Moreover the communist revolution was a revolution within European Russia which only later spread to Soviet Asia.

There has, however, been great circulation of the population since the revolution, and consequent mingling of the peoples. Great Russians and Ukrainians volunteer for work in Siberia. Asiatics go to Moscow and Leningrad for education; and thousands and thousands of people have been exiled or sent to forced labour far from their homes. Russians are sent to work in Asia. Asiatics in Europe, people from the borders of India to the far north.

EQUALITY OF WOMEN

The second characteristic of Soviet policy is their insistence on the equality of women. Not only are jobs open to all races, but they are open to women as well as to men, and the pay is the same, irrespective of sex. Thousands of women have gone into mines and factories as unskilled workers—28% of the workers in mining industries in 1936 were women; women are being trained in large numbers as engineers, doctors and pilots; and they hold many administrative posts. The manager of Igarka, for example, the great new Arctic port, is a woman, and so is the Vice-chairman of the Executive of the Republic of Uzbekistan. (That is as it were, the Deputy Prime-Minister of a state like Southern Rhodesia.) Women are entitled to two to three months off on full pay at childbirth, and creches and nursery schools are provided in which they can leave their children while they are at work. They also are entitled to time off for feeding unweaned children.

INDUSTRIALIZATION AND MECHANIZATION OF AGRICULTURE

The third characteristic of Soviet policy in the East is the very rapid industrialization of Siberia. Mines and factories have been developed at a tremendous pace. Thousands of nomads who had never seen machines, or even used an axe before, are working in lead and zinc, or in gold mines. Littlepage speaks of the difficulty of teaching them to use dynamite, and of how he found a party of men washing with cakes of cyanide, having mistaken it for soap. Towns are springing up over night.

The rapid development of mines and towns is familiar in Africa, but in the U.S.S.R., in contrast to Africa, it is not only industry which is being so rapidly mechanised, but also agriculture.

Before the revolution European Russia consisted largely of great estates worked by peasant labour, on the same sort of basis as European farms are worked by African labour in this country. In 1917 and 1918 the peasants drove out the landlords and divided the estates among themselves, each working his own small holding. This system was far from efficient—the holdings were too small to be worked profitably, the peasants were ignorant, and they had practically no machinery. After much debate the

¹ The books which I have found most useful are:

E. S. Bates. *Soviet Asia*. 1942.

F. W. Halle. *Women in the Soviet East*. 1938.

S. D. Littlepage and D. Bess. *In Search of Soviet Gold*. 1939.

S. and B. Webb. *Soviet Communism: A New Civilization*.

Communists came to the conclusion that the only way to provide enough food for the rapidly growing towns was to gather the peasants into collective farms. The holdings of anything from a few dozen to 1000 peasant families are made into a farm which they work as a unit, hiring tractors and other machinery from the state tractor stations. They pay rent in kind to the Government for the land (about a third of the crop in some areas) and each collective farm has its land secured to it.

What the systems of land tenure were in Soviet Asia before the Revolution I have not been able to find out, but collective farms, on the pattern just described, have been established both among agricultural people in Asia, and among the nomads, who lived mainly on the produce of horses, sheep and camels. Collective farms have made possible the very rapid development of cotton production in Turkestan and also the production of a mandarin plant used as substitute for rubber, as in Soviet Asia.

Along with industrial and agricultural development has gone the development of schools and libraries and health services. Many languages have been reduced to writing, and thousands of schools for children and adults established. There is argument about Soviet statistics, but no one doubts that there has been a very rapid increase in literacy, and an equally rapid development of health services. A very high proportion of the total funds available for education and health in the U.S.S.R. has been spent in undeveloped areas. It is as if here, more of the Union funds were spent on health and education in the reserves and in town locations, than in European areas, on the ground that reserves and locations need most help.

Thousands of Great Russians and Ukrainians have volunteered to work in Siberia as "cultural missionaries," and they start the schools and clubs and health services and libraries. There is already a university at Tashkent, and students from Asia are also brought to the "University of the Labouring East" in Moscow, and the "Institute of the North" in Leningrad, for advanced education.

That the rapid industrialization of Siberia was partly a defence measure is obvious. Not only did Stalin require industries safe from attack in the west, but settlement on the Eastern frontiers was also encouraged for military reasons. Apart from defence, however, the Communists value industrialization. They regard material development as supremely important, and have no doubts about the advantages of their civilization, as have many Westerners. Though the "develop on your own lines" cry has got inextricably tied up with racialism in Africa, many Western Europeans are genuinely dissatisfied with their own culture and are therefore dubious about spreading it. This motive does not apparently operate in the U.S.S.R. at all. The Russians have no doubts of the value of the culture they spread and no fear of very rapid change. Communism, they believe, can only flourish in a highly industrialized society, and communism is the supreme good.

These three characteristics of Soviet policy in the East which I have cited—non-racialism, insistence on the equality of women and rapid industrialization—are, I suggest, dependent upon one another. We know only too well in this country how racial opposition increases with unemployment. As soon as there is a demand for maximum production the colour bar in industry tends to be relaxed. On the copper belt in Northern Rhodesia for example, Africans have been doing a number of skilled jobs which they did not do before the war, but the European Trade Union agreed to it only as a war-time measure. Similarly in all countries women are encouraged to do every kind of work in war time, but as soon as unemployment begins the cry goes up that women's place is in the home. In Europe it is women who are the flexible labour reserve, and they, like Africans, are told to go home during slumps.

Now the Soviet Union, ever since the revolution, has been

short of labour. It has been short of food and of manufactured goods, and there has been an unlimited demand for skilled workers. Littlepage noticed that, in 1939, when the demand for labour was slackening, the pressure on women to enter industry also slackened. Women who chose to stay at home and look after their households were no longer disapproved of.

The Communists claim to have conquered unemployment by state control of industry and a planned economy. Many capitalists economists deny this, arguing that the Soviet freedom from the unemployment that was experienced by other countries between the wars, is a temporary phenomenon, and will cease when industrialization, comparable to that of America and Great Britain, has been achieved. I personally believe that the Communists are right—that unemployment can be avoided by a planned economy and state control of industry, but that is still open to argument. What I wish to insist on is that full employment, non-racialism, and the equality of women are inextricably connected. Were the U.S.S.R. to suffer severe unemployment, racialism would assert itself, in one form or another.

THE USE OF FORCE

The fourth characteristic of Soviet policy among the less civilized groups, as in European Russia, is the extensive use of force to achieve their ends. Every Government, of course, uses force, and law to be effective must be backed by it; but the greater the proportion of a community which supports the existing law the less force is needed to maintain it. In the Soviet Union the Communist party and their whole-hearted sympathizers, have formed only a section of the community—exactly what proportion of the community is a matter of argument—but it is certain that there has been great opposition to the policy of the Communist Government and that it has used a great deal of force to compel people to accept its policy.

The establishment of collective farms involved very great opposition. In Russia itself and in the Ukraine, many of the more energetic peasants strongly objected to pooling their holdings and joining collective farms. In the East there was similar resistance from the nomads, whom the Communists wished to settle in collective stock farms. At first voluntary collectives were created which peasants and nomads might join if they wished, but, as these remained few and small, peasants and nomads who refused to join them were then deprived of their property and sent to forced labour in mines, in timber camps, on railways, on canals, and in factories, far from their homes. Those who joined collectives had to take their stock with them, and so resistance in many areas took the form of a general slaughter of stock, reminiscent of the cattle killing in the Ciskei and Transkei in 1857. Littlepage speaks of it as a "mass hysteria." Thousands and thousands of nomads who depended almost entirely upon their herds for food suffered severely, and the herds of the Soviet Union, and consequently the supply of dairy products, were only just recovering in 1936, seven years after the forcible collectivization. Vast areas of steppe on which great herds used to graze were still empty in 1932. It is certain that a severe food shortage resulted from the tussle between the Government and the peasants and nomads over collectivization, but the Webbs, who examined the evidence and who are probably the most reliable investigators who have reported on the subject, do not think that there was really famine in 1931-2, or that many people died of starvation.

The collective farms, once established, are still subject, like all economic enterprises in the U.S.S.R., to considerable central control. Each farm has a board of management and a chairman elected by a meeting of all its members, men and women, over eighteen years of age. This board allocates work and arranges the times of sowing, weeding, reaping, etc. Each worker receives a share of the produce in proportion to the number of labour days he or she has worked; labour days being reckoned

on the quality of work done, not merely on the hours spent in the fields. Thus a skilled or an energetic man earns more than an unskilled or lazy man. Each family also has its own private garden, pigs and hens, and is entitled to keep two or three cows, up to 25 sheep, and 20 bee hives.

Machines—tractors, reapers and binders, etc.—with their drivers, are hired from Government tractor stations in return for an agreed percentage of the crop, and the machinery experts give advice on the best methods of working the land. Fertilizers are also bought from the Government.

In this way, the people working a farm organize it themselves up to a point, but they are supervised by the village Soviet, that is the village political authority, and by the district (rayon) Government Land Department, which in turn is responsible to the Federal Government of the U.S.S.R. Each farm is required to send in an annual report of its work, with detailed estimates of future production and requirements, to Gosplan, the State Planning Commission, which has power to direct what crops shall be planted and what quantities will be required from each farm. There was trouble in Turkestan, for example, because Gosplan directed that the collective farms should plant only cotton, while they, finding that supplies of food due to them did not always arrive, were anxious to plant some of their land with wheat.

In 1930 special "policy sections," groups of ardent Communists, were sent all over the country as agricultural missionaries, to supervise the collective farms and to stimulate production. They took jobs as managers on collective farms, as members of village soviets, and so on, and were active in overseeing production and directing the distribution of the farm products. One of their number was so much hated by peasants in Turkestan that he was assassinated. So long as the collective farms are working well and production is up to the required standard they are left much to their own devices, but if production does not go according to plan, they are admonished, warned, threatened and finally punished, by Government authorities. That, at least, is the Webbs' account of how the farms work.

There was violent opposition also, in many of the Asiatic countries, to the change in the position of women. A number of the Communist missionaries who travelled through the villages urging the education of women and the abolition of the veil, (which was worn by women in most of the Mohammedan groups) were killed by the local inhabitants. Some of the Mohammedan women who accepted Communist teaching were also killed.

"Cultural autonomy" was promised to the various groups in the Soviet Federation, but this only applied when local law did not conflict with general policy. For example, the Central Executive of the U.S.S.R. made child-marriage, polygamy, forced inheritance of widows, and *kalym* (*lobola*) illegal by a series of decrees passed between 1920 and 1928. There was consultation with the administrations in the various areas concerned, but it is clear from the difficulty experienced in enforcing these laws that they do not have the general support of the populations concerned.

Kalym was attacked on the ground that it "dishonours and humiliates women and makes slaves of them. It contributes to consolidate the power of the rich by making the question of marriage a purely material one." "Payment of a purchase price for a bride (*kalym*) by the bridegroom to the parents or relatives or kindred of the bride, in the form of ready money or cattle or other goods, or of personal service, is punishable by imprisonment or hard labour for a period not exceeding one year. The acceptance of *kalym* incurs the same penalties, in addition to a fine equivalent to the purchase price."

So also forcing a woman to marry a man she does not want, or handing her over to her dead husband's brother against her will, as well as marriage with someone who has not reached puberty,

and polygamy, are all penal offences.

In fact the law against *kalym* does not seem to have been much more effective than Sir Harry Smith's grandiose prohibition of the "sin of buying wives," in the Ciskei, nearly a hundred years ago. Communist officials are themselves said frequently to give *kalym* on the quiet; and a special circular had to be sent to the Government registrars of marriage instructing them to marry couples who applied for registration "irrespective of whether *kalym* has been paid before the registration of the marriage or is to be paid later." There have been numerous prosecutions, but the giving of *kalym* is still common. Polygamy also continues in spite of propaganda and prosecutions.

The Communists however seem certain that the giving of *kalym*, as well as child marriage and polygamy, is incompatible with a Communist society, and pressure continues. It will be interesting to see what the final result is. I have equated *kalym* with *lobola*, but I do not really know how *kalym* works. Polemics against it are published but little else. It may be more of a commercial transaction than *lobola*, but I am sceptical of the Communist interpretations of it, for all the things they say are exactly what the early Christian missionaries in this country said about *lobola* and the missions have mostly changed their policy on the matter. No one in Soviet Asia seems to have stopped to consider what the results of the abolition of *kalym* are likely to be—whether civil marriage alone will be in any way a binding contract, or whether the payment of alimony can really be enforced in a relatively uncivilized community.

The anti-God movement which we've heard so much about in European Russia affected the Asiatic groups also. Littlepage found Mohammedan priests (mullahs) among the forced labourers on the mines, and there has been continuous Communist propaganda against both mullahs and shamaans.—The shamaans are priests of the more primitive groups with functions similar to the "doctors" (*amagqira*) of the Xhosa-speaking people.

Many of the traditional secular leaders also—the chiefs and owners of large herds—have been attacked by the Communists as "exploiters" and numbers of them shot, jailed or exiled.

The repeated purges in which Communist leaders as well as non-Communists were accused of disloyalty to the Government have affected Asia as well as European Russia. No outsider knows the total number shot, imprisoned and sent to forced labour. Littlepage estimated the numbers at forced labour at anything from 1,000,000 to 5,000,000.

About land tenure I have been able to find out very little, but there is some suggestion that the Asiatics resent the settlements of European Russians in Asia, which are being officially sponsored. It is certain that the state controls all the land and is able to move villagers when it determines to do so. For example, a number of villages were moved from the western borders of Russia to Siberia, whether the inhabitants wished to go or not.

There is an elaborate pass system in force, but it differs from the pass system in this country in that it applies to everyone, not only to one racial group. A pass is necessary to travel, and permission to enter some of the larger towns which are crowded may be refused. Cases are reported of a wife being refused permission to join her husband in a town, or a husband his wife, on the ground that there was no room in the town. There are police spies everywhere.

What the Communists call "cultural autonomy" is one of the expressed aims of Soviet policy, but, as we have seen, local freedom to maintain traditional laws and customs is considerably limited by the central Government. There is, in fact, more change in local law than there is under the British system of indirect rule. Many tribes would not themselves have chosen to forbid *kalym*, for example. Littlepage speaks of the complete destruction of the tribal organization of the nomads.

On the other hand, in the artistic field, the Communists are

ring traditional forms of expression more than I have seen fostered in Africa. Not only are the formerly illiterate ps encouraged to write their traditional oral literature—folk and epics of heroes—but traditional music is played and traditional dances performed in the clubs and theatres being in Siberia, and in Moscow itself. Parties come from remote to entertain Moscow with their national songs and dances. Soviet policy aims at industrialization, but not at Russification, the fact that it is neither racial nor national encourages pride in traditional artistic forms. Just because they do not have to struggle to get European education the non-Russian people can develop their art on their own lines. Students from isolated aboriginal tribes in the far north are doing some interesting painting and sculpture in Leningrad, which is certainly not purely European.

SOVIET AND BRITISH POLICY

Some of the Communist literature is a bit naive in suggesting that the changes taking place in Siberia have no parallel elsewhere; whereas the account of rapid industrialization, of the development of schools and health services, of the devoted work of missionaries, and of the suspicion they often arouse as Europeans, is familiar to anyone acquainted with Africa. The change in the position of women is paralleled in other Eastern countries, the careers of women like Mrs. Naidu and Madame Chang and Shek, bear witness.

The Soviet administration in Siberia, and the British administration in Africa are, in fact, faced with very similar problems. The Soviets are wrestling with rapidly spreading venereal disease, typhus epidemics, with endemic malaria and a shortage of opium, with the effects of too much alcohol, especially among primitive people, and with the difficulties of improving hygiene among the very poor and ignorant, and of so improving cultural techniques that a decent standard of living may be achieved and maintained in what is, in some areas, practically desert country. These problems have been tackled by the Soviet

and the British in different ways, and it is obvious that we have much to learn from each other. Soviet policy is nothing if not experimental, and they are quite prepared to modify it if some other method seems to them better. For example, it is reported that already the nomads are being allowed more freedom, settlement of them not having proved altogether satisfactory. The British also sometimes learn by their mistakes.

I, like many others, feel that the Soviets have paid an intolerably high price in human misery, for their achievements. The record of purges and of forced labour is too horrible for one to contemplate change by similar method in Africa with any equanimity. On the other hand, by abandoning racialism they have made possible consistent development. There is no question of education going so far and no further; or of a shortage of doctors and skilled craftsmen coinciding with a refusal of facilities to non-Europeans for professional training; or of any attempt to maintain segregation of races while more and more people are, at the same time, being drawn into industry in town.

What is perhaps less immediately obvious is the importance of the balance the Soviets have achieved between the development of agriculture and of industry. We know only too well here, how the country districts have remained poverty-stricken and hungry, because there has been no change in agricultural techniques to balance the increase in population, and to provide a surplus for sale, so that the standard of living of farmers in the reserves may be comparable to that of their brothers working in town. This improvement in technique cannot, I believe, be achieved on small holdings, and some form of collective farming is the only solution. The standard of farming and of education of the peasants, even in European Russia, was not dissimilar from that of the Transkei today, and with the application of modern techniques in collective farms production has in some instances in the U.S.S.R., gone up 150 per cent. Collective farms could begin on a voluntary basis if people really wished it. Cannot we begin a "revolution by consent" in the Reserves, now?

Control and Finance of Native Education

The following report of the important Conference held in Cape Town on 2nd February has been circulated from the office of the Christian Council of South Africa to the constituent bodies of the Council.

The Conference was convened by the Secretary for Native Affairs.

Among those attending were The Hon. Major P. V. G. van Byl, Minister for Native Affairs, (Chairman); The Hon. J. H. Hofmeyr, Minister of Finance and Education; the Secretary for Education, Mr. F. Hugo; Senators and Members of Parliament representing Native interests; the Secretary for Native Affairs, K. D. L. Smit; representatives of the Provincial Departments of Education (except Natal), the Christian Council of South Africa, Dutch Reformed and Roman Catholic Missions, the Federated African Teachers' Association, and the African Congress.

The Minister for Native Affairs made a statement covering the various stages of the development of Native education, and its relationship with the State, from the appointment of the Native Affairs Commission in 1921 to the present day. The recommendations of the several Commissions which have dealt with the question were passed under review, and particular attention was given to the recommendations of the Welsh Inter-Departmental Committee which recommended that control be assumed by the Union Department of Education. The part that Christian Missions have played as pioneers in the field of Native Education is fully and appreciatively recognised.

The Minister stated that the Provincial Administrations and

the Natives Representative Council had been consulted. With respect to *control*, three courses lay open:

- (a) To leave control with the Provinces who should receive adequate funds.
- (b) To bring Native Education under the Department of Education.
- (c) To place control in the hands of the Department of Native Affairs.

With respect to *finance*, the present position was unsatisfactory. The whole of the Native tax was now paid into the Native Trust. Four-fifths was used for Education and one-fifth for Native Welfare. The amount spent on Native education had risen from £453,000 in 1926 to an estimated expenditure of £1,894,000 for the year 1944-5.

Mr. J. H. Hofmeyr, in a statement of the highest importance, said that provision must be expanded. At present the Provincial Councils administered but did not provide the funds. This could not be a permanent basis. Control by the Department of Native Affairs had two weaknesses:

- (a) If that Department had control of Native Education, it followed that funds should be provided by that Department, whereas the limit of available Native Trust funds had now been reached.
- (b) The Department of Native Affairs was not an educational department.

The Minister stated that more funds must be found by the Treasury from general revenue. Any position was unsound which made it possible for a Minister of Finance to refuse to

give money on the ground that he had no control over its expenditure. The soundest course would be to place control with the Union Department of Education.

The attitude of the Provinces created a difficulty. They were not prepared to relinquish control of Native education, but desired more money in order to develop it.

With respect to the suggestion that a *per caput* grant should be the basis of finance, Mr. Hofmeyr pointed out that in both European and Coloured Education the Provinces spent more than the subsidy. He was not hopeful that the Provinces would supplement any subsidy given by the Union for Native Education.

Mr. Hofmeyr then suggested an alternative method. The position of the Provinces should not be touched. But in regard to the Central Control the Union Department of Education should replace the Department of Native Affairs. Funds for Native Education should be divorced from the Native tax, which should go into general revenue, and Native Education should become a State service, financed from general State funds, and under the control of the State education authority. There should be a Union Advisory Board of Native Education to advise the Minister of Education, along the lines suggested by the Welsh Committee.

At the close of Mr. Hofmeyr's address representatives of various organisations briefly expressed their views. The resolutions of the Christian Council were laid before the Conference and copies handed to those present.

With the exception of the Dutch Reformed representatives, the general feeling was one of deep gratification with respect to the Government's proposals. It was felt that two major points had been conceded:

- (a) Control by the Union Education Department.
- (b) Provisions of funds from the general revenue of the

country with due regard for normal expansion.

The impression was gained from Mr. Hofmeyr's remarks the Provincial Councils had been led to realise that they must fully carry out their responsibilities as administrators of Native education if they are to retain their present position.

It is understood that certain legislative measures will be necessary to make effective the proposals which were brought before the Conference; and that such measures will be introduced without undue delay after full consultation with all interested bodies.

The Executive of the Christian Council resolved, at its meeting on 18th January, that the following unanimous resolution of the Executive be circulated together with the report of the Conference at Cape Town, and that earnest consideration of its terms be urged by Churches and Missions:

"Supervision of Schools: The Christian Council earnestly presses upon the attention of Churches engaged in Native Education the very high importance of this service, the constant need to achieve greater efficiency in the management of schools, especially by the restriction of responsibility to such number as can be effectively supervised, by diligence in the examination of religious knowledge and by bringing all schools into a commendable state of accommodation and equipment."

It is felt that the new plans, when carried into effect, will lessen, but rather increase, the opportunities of Missions, their responsibility in ensuring that the Native Education of the future shall have the strongest possible Christian basis.

ALEXANDER KERR.

Convener, Education Section.

E. W. GRANT.

Hon. Secretary,
Christian Council of South Africa

Congested Prisons

Amnesty for short-term prisoners : prisons congested : effect on farms.

Towards the end of January South African prisons became so congested that the Minister of Justice ordered the release of prisoners undergoing sentences of less than three months. A high government official explained to a representative of the *Rand Daily Mail* that "the men released were not necessarily criminals in the true sense of the word. . . . Many hundreds of Natives were sent to prison because they could not or would not pay an alternate fine of about half-a-crown." The men referred to were of course those convicted of "technical offences," such as not having their passes in proper order. "I understand," continued the report, "that the amnesty must inevitably result in a shortage of prison labour to farmers and others. According to the report of the Director of Prisons, which has just been laid on the table of the House of Assembly, prisoners in 1942 earned £95,000 at the rate of 1/6 a head a day" (no part of which goes to the prisoner). "Such labour, which is efficiently performed under the surveillance of a guard, is popular among certain farmers, who will now have to reconcile themselves to a temporary shortage. The position will, of course, soon rectify itself, as it is expected that only a short time will elapse before gaol cells throughout the Union again house their full quota of prisoners." In other words, persons who are not criminals are first imprisoned and then compelled to give their labour without recompense to private employers. To such employers it is a grievance if the prisons "have not their full quota of prisoners." A whole system has been developed, affecting tens of thousands of prisoners and hundreds of employers. We submit that every ramification of the system is wrong, the arresting and imprison-

ing of persons who are not criminals, the endless waste of time and public money on the part of magistrates, the police and prison officials, the establishment of an employers' vested interest in keeping up the number of harmless and industrious prisoners with the possibility of political influence being used to this end, the fraud on the prisoners, getting work out of them without payment to them, not to mention the undeserved humiliations inflicted upon them and the stigma remaining with them as they go out. Is it any wonder that some of those men, having met and talked with real experienced criminals in prison, when they leave prison, full of anger and resentment, make a bitter resolve to get their own back upon White society for the injustices they have suffered?

A retired Judge gives his views.

"I welcome the release of short-term prisoners because I do not think that imprisonment is the proper treatment for what, in many cases, are technical offences," said Dr. F. E. T. Krause, former Judge-President of the Free State Division of the Supreme Court, in an interview with the *Rand Daily Mail* on January 1st. Dr. Krause said that many of the prisoners, chiefly Natives, are sent to prison because of their inability to pay fines, and maintained that they should not be unnecessary burdens on the State. In most cases they had committed technical offences, such as contravening the pass laws, municipal by-laws and statutory regulations. In prison they came into contact with and under the demoralising influence of prisoners who had been convicted of criminal offences. "Only those morally bad should undergo treatment in order to reform them," Dr. Krause added.

ired newspaper editor comments caustically upon the situation
er to the *Rand Daily Mail*, 29th January, 1944).

Quaint Country.

The Union of South Africa is a quaint country. It fills its
with people, most of whom have committed offences un-
n to the criminal code of any other country; and when the
are uncomfortably full, they are partially emptied, not in
gnition of some happy national event, but simply because
eration point has been reached—in other words because there
not enough cells and warders to house or supervise the
oners. Equally quaint is the remark of your Cape Town
espondent that "certain farmers will now have to reconcile
selves to a temporary shortage" (of convict labour). He
s, with conscious or unconscious irony, that "the position
of course, soon rectify itself, as it is expected that only a
t time will elapse before gaol cells throughout the Union
n house their full quota." If "the position will soon rectify
it follows that the over-crowded prison problem will
odically become acute. Surely a more sensible and perma-
n solution would be to modify or abolish those discrimina-
w laws which bear so harshly on our non-European popula-
and are responsible for the gaoling of the majority of the
ates of our prisons.—Charles D. Don. (Mr. Don was for
y years Editor of the *Johannesburg Star*).

Pass System : a Plea for its Abolition.

If all the "technical offences," the most unreasonable are
re created by the Pass Laws. The latest *Year Book* gives
figures for the year 1940. In that year 115,488 Africans were
icted of breaches of the Pass Laws. "Crimes," of which it
possible for a European to be guilty because he is a European
which do not in the least degree affect the White race who
the laws, are naturally not much in the thoughts of
te people. Yet the White race cannot escape the ultimate
sequences of laws which make criminals. To the Africans,
Pass Laws are very far from being a mere inconvenience,

They are an offence against their liberty, their freedom to walk
about in the land of their birth, their most elementary human
rights. And not one African is entirely safe from the operation
of these laws. For the ordinary "pass-bearing Native," who
may have to carry some half-dozen different passes at one and
the same time, and who, being very often illiterate, has no means
of knowing when one of them has expired or is otherwise out of
order, the pass system is simply Fate, which he cannot hope to
escape. As for the educated Native who is "exempt," if he is
caught by some raw young policeman and finds that he has left
his exemption certificate at home, protestations will not avail
him: he is run in. Let us bring the matter home to our White
selves. Suppose South Africa had been overrun by the Nazis—
as might quite well have happened if Britain had not held out—
and pass laws had been applied to us in the Nazi way, and South
African prisons had today been overcrowded with White people,
would these pass laws have seemed as unimportant as our own
pass laws against our African neighbours seem to many of us
to-day to be? "Therefore all things whatsoever ye would that
men should do to you, do ye even so to them."

We Appeal to our Readers.

Mr. Don's last sentence puts the solution of the whole trouble
in a nutshell. Abolish those laws which apply only to Africans
and which create the artificial crimes that fill our prisons. In this
connection, we note that Mr. Molteno, one of the three members
representing Africans in the House of Assembly, has notified his
intention to press for "the abolition of pass laws in all their
forms." We appeal to our readers to back up this effort by
writing to their members of Parliament, urging them to support
Mr. Molteno. The time is not inopportune. On the contrary,
South Africa owes it to those many thousands of loyal Africans
who have gone to the front to give their aid in this vast war of
liberation, to see to it that when these brave men return home
they will find the Union's Statute Books cleansed from those
offensive laws.

Lovedale Colportage Caravan in 1943

Mr. A. D. McNab, the Hon. Secretary and Treasurer of the
Lovedale Colportage Caravan, reports on the work of 1943 as
follows:

THE work of the Caravan has been vigorously carried on in the
face of many difficulties, not the least of which has been
continued shortage of Bibles in all languages.

The Colporteur's Report for the month of January was not
encouraging. He said it was the most disappointing month he
had since he commenced work on the van. He "travelled
much and sold little" mainly because he had little to sell. The
van was giving a good deal of trouble and a look-out was being
kept for some alternative means of transport. The month's
revenue was £24 12s. 5d. and 23 Bibles and 2 Testaments were

In the month of February was spent in the districts of Grahams-
ton and Uitenhage and mainly among the Natives of these
districts. 42 Bibles and 7 Testaments were sold and the total
receipts were £26 12s. 1d.

In March the van was only being used where it was impossible
to reach certain areas by train or railway bus service. Services
were conducted for the Rev. Mr. Karg of the Methodist Church
at Shawpark and Bathurst. Uitenhage was also visited where
most of the time was spent in Native work. £23 17s. 3d. was
received and 36 Bibles and 2 Testaments were sold.

The month of April saw the change over from the troublesome
to the Chev. touring car. This was a welcome change for the
Colporteur and a great relief to the Secretary. Mr. Kidwell's

assistant Isaac was off sick for a week this month but the Colpor-
teur had a busy month of preaching and arranging for a Prayer
Rally at Salem for the month of June. The month's revenue
totalled £27 10s. 7d. and 52 Bibles and 3 Testaments were sold.

A more cheerful note is sounded in the Report for the month
of May. The petrol-controller increased the petrol ration and
the bus was used "quite a lot." The Assistant preached at
Peddie and Alicedale, while the Colporteur visited Alexandria,
Port Alfred, Clumber, Bathurst, Sevenfountains, Sidbury,
Sandflats and Grahamstown Districts. 36 Bibles and 4 Testa-
ments were sold and the revenue was £30 3s.

The June Report is full of enthusiasm. It commences "It is
wonderful how the Lord undertakes for the work. Every Bible
on the van was sold and I could have sold more." Every report
this year refers to the lack of Church of England Xhosa Hymns
and Prayers. It is worthy of mention that the latest letter from
the S.P.C.K. (November 1943) states that these and other Xhosa
items are still unavailable. The attendance at the Revival
Meetings was good in spite of wintry weather. 53 Bibles and 6
Testaments were sold and the revenue for the month was
£31 13s. 4.

Mr. Kidwell had to go into hospital in July during which time
he continued his work of evangelisation amongst patients and
nurses. He sold a Bible to a nurse and gave Tracts to all the
others. "Spiritually much has been done in unexpected places.
Isaac has been busy and has had meetings and claims souls for
the Kingdom." Mr. Kidwell only managed 12 days field work

but sold 30 Bibles and his total revenue was £22 7s. 4d.

Under Government Regulation, cost of living allowances had to be paid as from 18th June, 1943. This has imposed an additional strain on the finances of the scheme although the refund of hawker's licence fees, amounting to £58 10s., which was paid on 3rd May, has set off the cost of living allowances for this year.

English Bibles became more plentiful in August although supplies continue to fall far short of the demand. There are no Xhosa Bibles on the van. A severe epidemic of influenza gave Mr. Kidwell many opportunities for visiting the sick. "I long for the time when I shall be able to visit those lonely farms in the districts where there is no spiritual help or influence." 60 Bibles were sold and the total revenue for the month was £32 19s. 1d.

The usual complaint of shortage of Bibles continues in September. Afrikaans and Xhosa Bibles are unprocurable. "Anyhow it is no use crossing bridges before they come, the Lord knows best—two years ago I thought that we would have nothing to offer and still the good work continues." Travelling this month was almost entirely confined to the railway bus, in order to save up petrol for a trip to the Native peoples at Uitenhage. 34 Bibles, 4 Testaments and 10 Portions were sold and the total receipts were £30 9s.

It is at this time that we start corresponding with Municipalities and Divisional Councils for Hawkers' Licences for the following year.

The cry for Bibles continues in October. "It seems as though the Prophecy of Amos 8. 11 and 12 is about to be fulfilled. I have had more enquiries for Bibles this month than for the last six months put together, even German Bibles. I have had prayer meetings in many homes where trouble and sorrow has visited the home. My health has greatly improved thanks to

His healing power and divine love and grace." Application has been made to work in Peddie. Isaac is very enthusiastic about the work there. "The cry for Afrikaans Bibles is sad. May God hasten the day." 30 Bibles and 7 Testaments were sold and the total revenue was £36 18s. 10d.

November found the van with only a few English Bibles and none of any other language. "The Natives are crying out for Bibles wherever I go. In spite of all the handicaps we still manage to get in touch with hungry souls and get the message across." The Colporteur is now receiving second-hand Bibles from those who have several and giving them to those who have none. "They have been a great blessing to many." 16 Bibles, 3 Testaments and 13 Portions were sold and receipts amounted to £32 3s. 9d.

Mr. Kidwell ends his December report with an expression of gratitude "that we have not been compelled to stop the good work and I pray that 1944 will see us with ample supplies and petrol to press on. Discouragement is the enemy's favourite weapon and he has been defeated. The things that are seen are temporal but the things that are unseen are eternal and only He knows what has been done." The revenue for the last month of the year was £28 4s. 5d. and 11 Bibles, 12 Testaments and 13 Portions were sold.

In summarising the work of the year, 423 Bibles, 50 Testaments and 29 Portions were sold, compared with 552, 97 and 13 respectively, during 1942. There can be no doubt that many more could have been sold had they been available. The total sales of all books fell to £347 as compared with £393 in 1942. On the other hand running expenses fell from £74 in 1942 to £55 in 1943. Mr. Kidwell's enthusiasm remains undiminished and the Committee's thanks are due to him and his assistant for the completion of the work of another difficult year.

Senator Brookes on "The Bantu in South African Life"

IN connection with the review of Senator Brookes' book which appeared in our February issue, a correspondent draws our attention to certain features of the book which are either not up-to-date or not accurate.

On page 35 it is stated "All men of Bantu race over the age of eighteen, unless specially exempted as students or for other reasons, must pay a poll tax of £1 per annum. Those residing in reserves or rural locations must, in addition, pay a local hut tax of ten shillings per hut per annum with a maximum of £2." In practice, however, local tax is payable only by married Natives in respect of each wife (not exceeding four).

On page 36 (line 2) it is said: "Where quit-rent is payable, the tax is abated by the amount of the quit-rent paid. Thus, a monogamist paying ten shillings quit-rent will pay no local tax. A man with two wives paying ten shillings quit-rent will pay ten shillings local tax. A man with two wives paying £1 quit-rent will pay no local tax." But the position is that, in practice, a man who is owner of a surveyed building site in respect of which he paid quit-rent would pay no local tax for the reason that he would not be granted a kraal site in addition to his building site, so that, if he has more than one wife, the second or subsequent wives are presumed to reside on his surveyed building site.

On page 36 (line 6) the statement is made: "The local tax is supposed to be ear-marked for expenditure in the area where it is collected. Where there is a Council system it is spent by the Council." But it ought to be noted that Native quit-rent is dealt with in the same way as local tax (for example, paid over to Native Councils, etc.)—vide section eleven of Act No. 41 of 1925.

On page 36 (line 8) we are told, "of the poll tax or general tax two-thirds is paid into the Native Development Account and the remaining one-third into general revenue." Senator Brookes' book bears the imprint of the year 1943, but by virtue of Act No.

37 of 1943, the whole amount of general tax collected is now paid over to the South African Native Trust. The statement that only two-thirds is paid is therefore out of date—has been out of date since 1st April 1942 when by virtue of Act 41 of 1942 five-sixths of the general tax was paid to the South African Native Trust Fund.

At the close of the second paragraph on page 36, Senator Brookes states, "Though the number of Bantu whose income is big enough to be subject to income tax is very small, yet any who have such an income must pay income tax and the poll tax as well." But our correspondent points out that a Native who pays not less than £1 per annum for Income Tax is exempted from payment of general tax—vide section 4(2) of Act No. 41 of 1925. The statement that the Native must pay income tax and poll tax as well is, therefore, erroneous.

Near the foot of page 37 and at the top of page 38 we have the following sentences: "No class of the community should find expenditure on it limited by the amount of taxes which it pays. . . . This doctrine of fiscal segregation, when applied to the Bantu, is a particularly flagrant example of the abuse of the idea of segregation." It is contended that this is not a correct statement of the position. It gives the impression that the extent of the authorities' effort is limited to the amount of direct tax which the Native pays. It does not take into account the amount of £340,000 provided by Parliament each year from the Consolidated Revenue Fund as a block grant to Native Education, nor the large sums of money allocated by Parliament for the purchase and development of land for Native settlement amounting since 1936 to £6,000,000. Nor does it take into account the many services rendered to the Native people and figuring on the votes of the Departments like Public Health, Social Welfare, and the grants made by the Education Department for higher education.

It has to be borne in mind that the Native in common with the rest of the community derives benefit from services such as administrative and clerical staff of the Native Affairs Department, police protection, roads, railways, postal services, and many other things which the Native shares with the rest of the community—and in the cost of which, we may add, he shares also through indirect taxation and in other ways.

On page 38 Senator Brookes says, of Native Education, "During the present year the amount of expenditure is to exceed £1,000,000." But the actual figures for the year 1942-3 were:

	£1,425,904
Buildings	48,337

In 1943-44 the estimated expenditure is:

	£1,670,452
Buildings	41,000

For 1944-45 the estimates are:—

	£1,893,828
Buildings	40,000

Senator Brookes says, "No doubt in the meantime we can go on increasing up the contribution from poll tax. It has already risen from 4/- in the £ to 13s. 4d. in the £, and we must try to get 20/- in the £." But from 1st April 1943 the whole of the poll tax was added to the Native Trust, 16/- in the £ being devoted to Education and 4/- in the £ going to general development.

On page 40 Dr. Brookes states that the present figure to cover

the expenses of educating a Native child works out approximately at £2. But, our correspondent points out that for 1942, the last period for which statistics are available, the *per caput* cost for Native education was £3 1s.

On page 47 Senator Brookes says, "Matriculated Native clerks draw a salary on a scale beginning at £10 a month and rising to £20 a month. There are only about ten such posts." But the position at present is that there are four matriculated Native clerks on the scale £180 to £300 and twenty-four on the scale £120 to £240.

Our correspondent expressly declares that he does not for a moment question Senator Brookes' *bona fides*, but he thinks it right that such things should be pointed out, particularly when in the introduction to the book it is said that "For the most part, it gives facts" and when it is likely to be read very widely and its statements accepted by the public as the most up-to-date information available.

The fact is, things are now so much on the move in Native Affairs in South Africa that the facts and figures relating thereto need the most constant and careful revision. It is all a specialist business. And what applies in one year may be completely outdated within twelve months. And so authors must revise their statements and statistics up to the day before printing, and printers hurry volumes through the press and into the hands of the public before they are outdated.

An Indomitable Soul

By R. H. W. Shepherd, D.Litt.

"They also serve who only stand and wait."

IN 1913 there left Lovedale one who had figured prominently in its life for over twenty years. In 1892 Miss Mary Dodds took up the important post of Lady Superintendent of the Girls School. In 1906, for reasons that were entirely honourable both to herself and others, she stepped down to fill a subordinate place as "house-mother." Seven years later she passed out of Lovedale but not out of Lovedale's life.

When she retired it was recorded of her service:

"In Miss Dodds the Church has had a generous and single-hearted servant. No one could view the relation which existed between her and the girls of the Institution during her twenty-one years of service at Lovedale, and also between her and Miss Barnley (her colleague), without being touched by its intimacy, its tenderness, and its reality. She was indeed to the girls under her care a mother, and over the length and breadth of South Africa many will regard with profound regret her leaving the work she has done so wisely and so quietly."

For more than thirty years she lived in retirement in Southampton, England. During the most of that long period she was bed-ridden invalid, but constant in thought and prayer for the institution that had gripped her heart and of whose family she remained one till the earthly scene faded for her on 14th February last.

During the long years, from a mind wonderfully alert and a spirit warm with affection for her friends, European and African alike, but with fingers that often through pain could hardly trace the letters they sought to form, she sent letter after letter all over the world. Every line she could read about Lovedale she treasured and treasured. Every shilling she could gather to aid the work, and especially in later years to add some stones to the church that is to be a memorial to the chief she finally served, she garnered and sent on its way south. When that church comes to stand in Lovedale there will be not a few who will see in "living stones," enshrining something of the spirit of one who as a "great human," who in a sickly body carried a glowing

heart, and who by her merriment and love of fun, her unsentimental love and her hard-won gifts made life easier for many.

The little house in Southampton became indeed for some a place of pilgrimage. Because of her frailty it was needful to give notice of an intended visit: sometimes, even with the so great care and devotion that her nurse bestowed, it was impossible for her to see her friends. But though she thus carried her treasure in an earthen vessel the years mounted up and the great ministry—largely a ministry of letters—went on.

To many her sunny outlook on life, her appreciation of sweet and tender things, and her great patience in the midst of physical suffering, came both as a refreshment and a rebuke. "I have," she wrote once, "a very happy outlook from my window. People speak of the bare, brown trees, but one sees the strong branches and the tiny twigs, and now I am looking for buds, if February will only be kinder; it is so cold. The tits rejoice in suet and cocoanut and the little brown sparrows come for crumbs, and even a bonnie red robin comes to the window—so I have many interesting things to watch."

Her mind was always travelling to the scene where her active life had been spent. When a book about Lovedale appeared she wrote: "Dr. Stewart would rejoice. I do feel so glad you wrote as you did about Mr. Moir and Mr. Geddes; in their own ways they did splendid work. I can never forget their kind ways to me when I first came out. I could ask them anything, and I was not a clever soul, and required much to learn, but I did love my work. How you managed to get so many of the people mentioned, even good Sarah Ann. But she was a dear and a great help to me; even told me I was very selfish to go and leave her and the girls!"

She loved beauty in literature and when she came on some gem would send it travelling among her friends. Or she would discuss some fine thing in the Book that was always by her side. "For long the words, 'Thy gentleness hath made me great' kept me wondering what they meant. I asked a good old divine and he said he had never thought about that text. But I got to

know, and they have always been so beautiful to me, and when I began teaching and working among rough factory girls I realised what love and kindness could do. I believe all my Y.W.C.A. work was a preparation for Lovedale."

It seemed one of the tragedies of our time that a home like hers should become set in the front line of war. She was about eighty-seven years of age when the war broke out. For a time indeed she had to forsake her dwelling and go to Somerset. "You will see by the address where I am. People told me to get away as Southampton was a dangerous zone, and an idea was the Germans might land at the Docks. Well, I was not at all troubled, but it was not right to put all the responsibility on Nurse, so her sister got an ambulance and brought us here. This is a large house and beautiful garden, and Mrs. Bollen works among the women and is very good to me. But I did love my little house at Bitterne, plain though it is. I am so sorry for the Poles, but Hitler is a bit mad and all the Germans don't want war"—which is truly an outstanding instance of Christian charity.

[She came back home, and found herself one of the blitzed, though deafness spared her some of the terror. Of one raid she said: "We have had many raids, but last night and to-day have been quiet. One bomb fell pretty near, and I felt as if my bed would go in two, the vibration was so bad. Several panes of glass downstairs and at the back of the house near me were cracked or broken. Pieces of the ceiling fell in a little room where Nurse had some pots of jam on a shelf. She brought a pot to show me how the plaster had torn the paper and was, as it seemed, sucking the jam. I did laugh. It looked so funny. The windows are plastered up with brown paper. Sometimes the guns are very loud, but I don't hear them, only *feel*. One learns in these times, 'In quietness and in confidence shall be your strength' and it is true."

The blitzing must have been a terrible experience, but her unconquerable soul rose above it. "Two bombs fell near us. . . . The house next us is damaged a good deal. . . . the top of the house is quite off and the walls shaky. . . . Our walls are said to be firm. Nearly every window pane is broken or cracked, the ceilings so bad that plaster fell here and there. Our roof is repaired and the windows in my room mended. Glass is scarce so the cracked panes are left as they are, but some are not very bad. We were mercifully kept, and I just feel God knew I could not walk a step, and so His love and care preserved us. . . . Our flowers and roses have been very good this month. To think in the midst of all these bad times our Father gave us special flowers to cheer and help us. I can't just tell how very kind everyone has been to Nurse and myself."

Out of the evil she extracted good, as was her way. "All this

war and battles made me begin to read Kings etc., about David fighting, and then 2nd Chronicles was so good. Solomon asked 'wisdom and knowledge' which was given him, and somehow my thoughts went to Africa and to good old Lovedale and you and so I turned Solomon's prayer into asking that for you and others."

To the onlooker this woman who for more than a quarter of a century bore her burden of ill-health seemed the embodiment of patience. Yet, with the unselfconsciousness of the saints, it was just this that she craved. When a friend was publishing monthly by month some devotional studies, she wrote asking that one might have "patience" as its theme. "Now that I have more aches and ails and can't always write when I would like to, I find it a little difficult just to lie still and believe it is best for me, and I know that patient waiting is one of the fruits of faith. If one can't do, one can be." The correspondent in reply simply quoted the words:

"I lay me down to sleep
Without a thought or care
Whether the waking find
Me here or there.
My half day's work is done
And this is all my part,
To give a patient God
My patient heart."

The words brought a note of delighted thanks. "I had never thought of putting the words 'a patient God'—putting patience first, for I always seemed to think 'a God of patience' I copied the lines and sent them to Mrs. —. She wrote and asked me where I had got them as she had never seen them before. I just thought of her for she is lonely. . . . " In another letter a little later: "I do find some good thoughts. Wegman's translation says, 'I am with you always, day by day even to the close of the age.' Your little verse has helped me to realise this better. I say it every night—the words 'patient God,' but can't always think I can say 'my patient heart'—may look patient but don't feel it can be true."

In what manner the waking "there" came to her we do not know, for all our news is in a cable sent by her devoted nurse. "Miss Dodds went home February 14." But that she waited so long, and served as she waited, found the vision splendid who can doubt? And as one gathers up a few of the letters her frail hands produced, one remembers the saying of the greatest of English letter-writers—a saying redolent of a human affection like hers and of the Immortal Hope, "There is room enough for friendship to unfold itself in full bloom in such a life as this, therefore I am and must and will be, yours for ever."

Our Readers' Views

"A WOEFUL LACK."

BIBLE HOUSE, CAPE TOWN.

To the Editor, *The South African Outlook*,

Sir,—In the editorial columns of your December issue there appears, under the caption of "A Woeful Lack," certain information, which, to express it mildly, savours very strongly of overstatement, and should not therefore be allowed to pass unchallenged.

The shortage of Scriptures to which you refer, is emphasized beyond all proportion to actual facts. Admittedly there were seasons when stocks of certain Bibles or Testaments—never both at the same time—had been depleted, but such periods were few indeed and of very short duration. On the whole, considering all the difficulties which had to be coped with, the influx of Scriptures had been marvellously kept up. For my

own satisfaction I have just gone through our stock sheets and sales' records for the war years, only to find that we had never at any time been out of all forms of the Scriptures mentioned by your correspondent. [Our records are open for inspection by anybody.

But perhaps a more convincing argument to prove that your statements are very extravagant, would be to examine our distribution figures during 1943, in the four languages particularly mentioned in your article. From these we learn that the Cape Town depot alone has sent out 121,717 volumes in Sesuto, Xhosa, Zulu and Afrikaans. (Native languages 97,405 copies). If these be added Nyanja and Secwana then the dissemination would soar to 137,249. Unfortunately the detailed circulation by our branches in Durban, Johannesburg and Salisbury are not yet in our possession. But assuming their combined diffusion

those six languages—many more, of course, are used by the
ps—to be only half the above, which is a very modest estimate,
we come exceedingly close to a quarter of a million, a figure
or to five times the normal distribution in those languages.
ely such facts do not represent conditions “pathetic in the
reme.” On the contrary, they point to new records put up
he face of almost unsurmountable difficulties.

You will kindly pardon us for expressing surprise and even
appointment that a letter dated as long ago as March, 1943,
ing your assistance with regard to Scriptures for the troops,
ould have been held back and used nine months later only to cast
deserved reflection on a Society, which, by common consent,
done so much to bring the Word of God to the millions under
as and to the whole human race at large. An immediate
ference to us, who, after all, are the publishers and distributors
Holy Scripture, would undoubtedly have been more effective
the desired results.

Your closing paragraph might, to the uninitiated, convey the
a that we, in our fanatical zeal to support overseas publishing
ases, are averse to making use of mission and other local
ases, where equally good products at comparatively similar
ces may—in your judgment—be obtained. The facts are,
however, that our Society has the plates of all Bibles and Testa-
nts in England. From these they print and then reproduce
otographically *ad infinitum*, a process not yet in use at mission
ases in Africa. Moreover, we have printing works and
dries which have made a very fine art of Bible publication,
id with their special machinery, perfected technique and mass
roduction no local press can at present compete successfully.

Your intimation in connection with paper supplies in South
frica also is rather misleading. It is generally known that all
al presses are dependent on imported paper for their better
lications. The best locally produced paper is hardly suit-
e for the publication of the whole Bible or even the New Testa-
nt. Only in July of last year we approached a mission press
submit quotations together with samples of materials to be
ted for the publication of 50,000 Zulu New Testaments. Other
nsiderations apart, the specimen of paper presented was not
receptable. For the preparation of smaller and cheaper booklets
uch as the separate Gospels, the S.A. paper may be and is being
ed. During the last two years especially, these Scripture
rtions were on keen demand by the military, probably because
their portability, and have invariably been produced by secular
mission presses locally. Over a period of 2½ years we have
ublished no fewer than 500,000 copies of these smaller books,
aking use of five different presses in various parts of South
frica. In 1943 one mission press alone did 60,000 copies for us.
Your unkind reference as to the correctness of my statement
arding cheaper overseas publications can easily be verified
od solved to your satisfaction. All that is necessary is a guaran-
e by any mission press to supply us with similar products of
aterial and workmanship at more or less the same prices.

In conclusion we desire to assure you :

- (a) That this Society is keenly alive to its great missionary
calling and seizes every possible opportunity of meeting the
spiritual requirements, more particularly of the less privi-
leged masses of humanity.
- (b) That orders and requests from military chaplains,
arriving at our offices, have so far, with hardly any excep-
tion, been carried out in detail. We have left no stone un-
turned to cater for the needs of the various representative
Native tribes who have joined the forces. If all those who
have enlisted, have not included in their kit at least a Gospel
in their mother tongue, then assuredly the blame does not
rest with us.

- (c) That we have been making good use of mission and other

local presses and mean to continue this practice in future,
provided they deliver satisfactory products at reasonable
prices.

- (d) That no purely economical considerations have ever in
any way restrained us from carrying out our set policy of
supplying the Word of God to all nations in their own mother
tongue at prices within the reach of the poorest.
- (e) That in the administration of public monies entrusted to
our care, we are, however, honour-bound to seek the best
products at the most economical prices.

Yours faithfully,

H. P. M. STEYN.

(We willingly publish the above letter. We still contend,
however, that there has been a “famine of the Word,” as evi-
denced by letters from Chaplains, by the reports of missionaries
given not least at meetings connected with the Christian Council,
by the experience of booksellers who have been unable to meet
the demands made upon them, and by such an organization as
the Lovedale Colportage Caravan whose annual report we
reproduce in this issue and which bears ample witness to the
difficulties encountered.)

On 2nd July 1943 the Secretary of the British and Foreign
Bible Society in London, in a letter to the Secretary of the Chris-
tian Council, admitted the shortage and the cause, viz., printing
in Europe. He said, “I regret that we are unable to meet from
this country the great demands being made upon us from all
parts of Africa. We have done our best in view of the limited
supply of paper.”

When so many public bodies are content to print their publica-
tions on inferior paper where war conditions render this necessary
rather than go out of print, it seems regrettable that the Bible
Society emphasizes quality of paper as the above letter does.

We gladly acknowledge, however, that recent shipments of
Scriptures received in South Africa seem to have eased the posi-
tion. We ourselves have recently ordered on behalf of the
Christian Council considerable quantities of Scriptures for
despatch to the African troops “Up North,” and these orders
have been largely met, though the versions in some cases are not
the most recent. Chaplains, missionaries and others who have
been suffering from shortage of Scriptures should now renew
their orders to the Bible Society.—Editor, *The South African
Outlook.*)

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NATIVE TRAINING SCHOOL COURSES.

To the Editor, *The South African Outlook.*

Sir,—I was much interested in the article of the February
issue on Native Training School Courses signed J.H.E.

The author complains of the great number of subjects the
teachers in training have to take, and to cut down the abundance
of matter, he gives divers suggestions, such as linking together
Geography and History or Biology and Agriculture. But he
mentions nowhere that a considerable time is given to the teach-
ing of three languages: the two European languages of the country
and one Native language. Teachers are supposed to be linguists
before anything else and pedagogues if time is left.

It is certainly very advantageous for anyone to be fluent in
three languages; but is it not asking too much in the preparation
of teachers? It is making the whole syllabus lopsided.—Yours
etc.

F.A.C.

“Even in politics there are morality, dignity and self-
respect.”

—Dr. A. B. Xuma, President of the African National Congress.

New Books

What to Eat and Why, by N. Gangulee, C.I.E., Ph.D. (Published in India, 1942, by the Oxford University Press, pp. 173, Price in South Africa 5/-).

This is a book on nutrition for schools in India. In his introduction Professor Gangulee quotes the well-known health authority, Sir Robert McCarrison, as saying that "in regard to it (nutrition) we have three obvious duties: the first, to instruct the masses as to what to eat and why to eat it; the second, to apply the results of our science to the production of natural foods in abundance and cheap distribution. . . ; the third and most important, ardently to pursue our investigations and the acquirement of knowledge."

Opening with chapters on "The living body; What is food?" and the processes of nutrition, the author goes on to discuss nutrition and health, our common food stuffs and the basis of dietary standards, and ends with a chapter on how can we improve our diet? The chapter on nutrition and health gives the results of experiments by McCarrison, showing that the poor physique of the people of Bengal and South India is largely the result of deficiencies in their diet. The Sikhs and other North Indian races are tall and strong, largely because of the milk and whole-meal wheat bread they consume. The diet of people in Bengal and South India "is alarmingly deficient," and "the rice which is their staple food is largely milled." Some instructive experiences from the last war are also given. For example, at the siege of Kut the Indian soldiers suffered much from scurvy because they had no vegetables. On the other hand, their diet included "very coarsely ground wheat flour," with the result that "there was not a single case of beri-beri among them." Beri-beri broke out among the British soldiers at Kut who ate white bread.

This is an instructive and interestingly written book, too difficult perhaps for elementary school children, but suitable for teachers and senior scholars.

By a curious coincidence this book bears the same title as one published four years earlier by the Lovedale Press, a second edition of which is just out. Professor Gangulee's book is fuller than the other and has in view especially the needs of Indian schools. The Lovedale book deals with African conditions. The former will probably be found the more helpful by Indian teachers and students. Any one ordering should be careful to explain *which* "What to Eat and Why" it is that he wants. N.M.

* * * *

A New Testament Lectionary for Schools, By T. C. Heritage (S.C.M. Press, 1/6).

In these days when increased attention is being given to worship in schools, when indeed according to the new Education Bill of the British Government a corporate act of worship is expected to be a feature of the daily life of all English schools, the Student Christian Movement Press comes forward with still another aid to those who have the important duty of conducting such worship. The author has selected the passages from the New Testament with particular reference to the needs of boys and girls with little or no previous knowledge. With each day's passage there is a sentence or two of introduction to prepare the hearers for what is to come or to establish a connection with the context. The book seems to be excellently suited for its purpose.

* * * *

Five Great Subjects: Broadcast Talks, by W. A. L. Elmslie, with a Foreword by Dorothy L. Sayers. (Student Christian Movement Press, London: 1/6).

This little book is religious broadcasting at its best. The five great subjects of which Principal Elmslie speaks are: "Christ

To-day," "What do we mean by God?", "Worship," "The Choice of Good or Evil," and "Facing Death." The language is simple and the text full of interest, but these features do not conceal the profound thought lying behind. We hope the book will find its way into the hands of thousands of men and women with a modern outlook on the big things of this life and the life that follows.

* * * *

The African Primary School, by Rev. Alban J. E. Winn C.R. (United Society for Christian Literature, Lutterworth Press.)

Mr. Winter's previous publications have been of great value to many African students and teachers, but this book, *African Primary School*, will prove to be even more beneficial. Used wisely, it will be a great help to African teachers, especially to those leaving the training colleges to take up their first appointments.

In the first chapter, the writer urges that work for all classes up to and including Std. 2 be covered in three years, and to ensure this he suggests that the pupils be divided into three groups, Group 1 to consist of the beginners, Group 2 of Standards B and Group 3 of Standards 1 and 2. Then taking each of the three R's in turn, he proceeds to give useful hints as to the method of teaching to be used. He suggests what material should be taught in each Group, and follows this with a three-year scheme of work. The chapters on the teaching of Arithmetic are especially interesting, and should prove of special help in the teaching of this difficult subject. The illustrations are very clear and the suggestions for the making and use of apparatus are excellent.

V.L.N.

Lovedale and Fort Hare Notes

Lovedale reopened for the first session of 1944 on Wednesday 2nd February, and Fort Hare on Monday, 20th February.

At the opening meeting the Principal, referring to Mr. D. Hunter, said that it was fifty years ago that month (February) since Mr. Hunter arrived in Lovedale to begin his missionary service. Though now in retirement, Mr. Hunter gave long years to work in Lovedale, particularly in connection with the Hospital and as Editor of *The South African Outlook*, but also in many other capacities. We wish for him and Mrs. Hunter all the best that is good.

Dr. A. W. and Mrs. Wilkie were welcome visitors in Lovedale at the beginning of the February. Our ex-Principal gave them an address at the opening meeting.

It has also been a great pleasure to see in Lovedale Mr. Henderson, who for twenty-five years, while Dr. Henderson was Principal, gave Lovedale self-denying service.

Dr. W. C. J. Cooper, who has been acting as Medical Superintendent of the Victoria and Macvicar Hospitals, has been appointed Superintendent in the place of Dr. Guinness, who recently resigned. We wish for Dr. Cooper in his very important office great happiness and success.

The following nurses were successful in passing the S. A. C. final examination in January, 1944: C. T. Gcilishe, Myataza, S. E. V. Nosilela, and A. Z. N. Pantshwa. We offer congratulations to the nurses and their teachers.

Recent visitors to Lovedale have included Sir Shafaat Ahmed Khan, the High Commissioner for India; Mr. A. M. Chetty, Dr. and Mrs. P. M. Shepherd and Miss Foster of Molepolo, Bechuanaland; Dr. C. N. Dhlamini of Durban, and Mr. Leonard Nixon.